A discourse touching the pretended match betwene the Duke of Norfolke and the Queene of Scottes.

FOr as muche as of late it hath bene geuen out, that the continuance of the Gospell here amonge vs, and the safetie of our Soueraigne, shoulde depende vpon a matche to bee had betweene the Duke of Norf. and the Q. of Scots: for that otherwise she marying a foreine Prince, might grow to that strength, as our Soueraignes forces should not be able to counteruaile the same (a thing verye daungerous, considering hur aspiring minde) wherby both this present state and religion should be in hazard. And further, that the vnitting of these two realmes by this match might make vs equall in strength to our neighbours that border about vs, I thought good by consideration of hur parson and of his person, of the match to be had betwene them, and of the present state of this realme, to see whether there should not be lesse daunger in common reason to haue hur matched rather abroad, then at home, though it seme a very straunge Proposition to be proponed by any subiecte of this land, whether it be better to haue hur maried abroad, then at

home, she remaining vnder our Souereignes gouernment, to dispose of hir mariage or not marying, as shall seme to make most for her safetie. What is it els but to call in question whether her Maiesty may gouerne or not gouerne in her owne Realme?

A consideration of the Q. of Scots person.

IN Religion she is either a Papist, whilke is euill, or els an Atheist, whilke is werse, and in leagne ioyned with the confederate enemies of the Gospell, by the name of the holy league, to roote out all such Princes and Magistrates as are professours of the same. A thing wel knowen, though not generally.

Of Nation she is a Scot, of whilke nation I forbeare to say what may be sayd, in a reuerene respect of a few godly of that nation.

Of inclinatiõ how she is geuen, let her owne horrible actes publikely knowen to the whole worlde witnesse, though now of late certaine seduced by practise, seeke to cloke and hide the same.

Of aliances of the mother side how she is descended of a race that is both enemie to God, and the common quiet to Europe, euerye man knoweth, but alas to many haue felt.

In good wyll toward our Souereigne, shee

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hath shewed her selfe sundrie weies euil affected whose ambition hath drawen her by bearing the Armes of England, to discipher hur selfe to be a Competitour of this crowne. A thing publikely knowen. I leane to touch other particular practises that hath discouered her aspiring minde.

The consideration of the Dukes person.

TOuching his religion how he is affected, I leane to God & his own conscience, but that he should not be setled in religion, it shall appeare by sundrie reasons to the contrarie.

Firſt, his education of his sonne vnder the gouernment of a Papist doth shew.

Secondly, the corruption of his house, his chief men of trust being Papistes.

Thirdly, the confidence and reposed trust hee has in the chiefest Papistes in the realme.

Fourthly, his last mariage with a Papist.

And lastly, this pretended match.

Touching his calling, he is in state the seconde person of this Realme.

Touching hys credite wyth the Nobilitie and Commons, it is well knowen to be great, with the one in respect of his alliance, with the other in respecte of a kinde of familiaritie is vsed towardes them in publike sporte, as in shooting and

seeke sightes, a thing not to be discommended, if this match of his did not discouer it to sauor of an ambitious and aspiring intent.

Consideratiõ of the match.

All matches in mariages whilke promise good successe and continuance of concord, are ioyned in the feare of God, and coupled by sincere loue, the true & onely knot of good agreemẽt, whilke loue is engendred by the eye and by the eare, & cannot be perfect, vnlesse both senses be satisfied in either partie: whilke eye liking in them cannot be, for that neither of them hath seene the other. Now let vs way, whether sinceritie of loue be the maker of this match.

First for degrees sake let vs begin with the Queene. Is it likely that the Q. of Scots, that could not like of Derley, should like well of the Duke, such as know them both do thinke very vnlikely.

Now to the Duke. Is it likely that any man that professeth true religion, or respecteth worldly honour, or regardeth his owne safetie, would match with one detected of so horrible crimes, in respect of loue, surely none that is either honest, or religious can thinke so. Then must it needes follow, that neither the eye in hur, if the Painter hath discharged his dutie, for other eye lyking

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hath not passed betwene thē, nor the eare in him is contēted, but that some other respect should be the knitter of the knot: whilke respect carieth in it selfe manifest presumption of euident daūger.

A consideration of the present state.

Touching religion for lacke of doctrine, it is thought that the realme deuided into three parties, two of them bee inclined to Papistrie and Atheisme.

Touching gouernment such hath bene the lenitie of our Soueraigne, a thing very cōmendable in a prince, if our corruptiō abused not the same, as men for the most part are growen so remisse in dutie toward her maiesty, as they both contemne lawes, & inferior magistrates. I leaue to descend into some other particularities in this behalfe.

A discourse vpon the foresayd considerations.

NOw let vs see vpon the consideration had of either of the persons, and of the match, and of the present state, what likelyhoode there is of continuance of Religion, and safetie to our Soueraigne. And first let vs resort to the consideration had of her person, & begin with religion.

Is it likely that the Gospell shall haue continuance by her, who is enemie to the Gospell, and ioyned in league and confederacie with the coniured repugners of the same?

It may be said, that in Religion by perswasion she may be altered. It may well be answered that it is onelye Gods office to incline hartes to true religion, and that otherwise to thinke proceedeth of vaine presumption. Surely, if we way her inclination by the experiẽce had of the frutes of her behauiour, we shall see small cause to hope that sincere religion can dwell in so corruptible a vessell: Then in reason consider further how vnlikely it is that vpon consideration of the present state, she finding two partes of this Realme inclining to her religion, where shee thinketh to haue a great partie, will alter the same, to ioyne with the fewer in number.

Now as touching our Soueraignes safetie, is it like that our Soueraignes safety should be groũded and depended vpon her, who hath disciphred her selfe to be our competitor of this Realme? I speake of things publikely knowen. I leaue other secret practises tending to the same end.

It may be said, that so that the Q. can be brought to like of the match, and to restore her to her kingdome, and stablish her in the succession, she will by othe and subscription confirme any thing that may tend to the Queenes safety.

If she falsifie her faith, no pleading will serue, the sword must be the remedie.

But how like is it, that one ambitious, a borne Scot, a defamed person, who hath made shipwracke of all honour and reputation, & lastly a braunch of the house of Guise, whose profession is to kepe none Edict neuer so solemnly promised, will kepe faith? I leaue it to the consideration of those that iudge without affection.

Now hauing shewed how vnlikely it is that any safetie to our Soueraigne, or continuance in religion can grow by her person in this match, let vs see whether the desertes in her are likely to be supplied by the consideration of his person. And first wil we come to the weighing of his religion, which hauing shewed to bee vnsetled by sundrye reasons of good moment, let vs now see, whether by this match there is not like to ensue an euident and vndoubted daunger of his reuolt. And for proofe hereof, let the onelye example of Salomon teache vs so to thinke. Did not he by matching with an idolatresse Egyptian, become an idolater, wherby ensued to him Gods high displeasure, to the great plague of his kin and posteritie?

If wisedome might haue stayed hym, hee was likest to haue bene stayed, for he was of all that euer was the wisest. But when wysedome passeth the bondes of Gods commaundementes, it turneth to folly. That lawe which forbad Sa-

lomon to marry with the Egyptian idolatresse, ſtandeth in force ſtil, & forbiddeth the Duke to mary with the Scottiſh idolatresse, leaſt that puniſhment which fell vpon Salomons kinne, teach the Duke to beware of like puniſhment. But let vs go further in applying.

Salomon maried one meaner witted then him ſelfe: but the Duke woulde marry one equall in wit, and in ſubtiltie ſuperior. To conclude, if Salomon maryng one in degree his inferior, and in wit meaner, became an idolater: What ſhall we then looke for of him, that in degree is inferior, and in wit rather meaner then equall with hur, whom he ſeeketh to mary? But well, ſuppoſe he will continue conſtant: is all the daunger gone? No: For if either ſhe miſlike him, which is likely, for that ſhe can hardly loue him, hauyng ſo delicate an eye: or if that ſhe ouerrule him, for that he is her inferior, whilke is not vnlikely, conſidering her courage: or if he die, a thing to bee thought of, for that hee is mortall: or if his lyfe be taken from him by indirect meanes, a practiſe wherwith ſhe is right well acquainted, and by a Pope may be diſpenced withall; what ſhall then become of the continuance in Religion?

Now let vs ſee further what ſafety may grow to our Soueraigne by his matching with her. Before in the conſideration of his perſon, I ſhewed how that by calling in birth hee was honorable,

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and of credite great, with both Nobility & commons, which two qualities as they are good gifts of God, and such as being well emplode by hym whom God hath indued withall, yelde no small benefite to the common wealth and Prince wher he liueth, so on the other side, beyng abused thorow ambition, they brede to the Prince daunger, and to the common wealth disquietnes.

Now let vs see what doubt groweth by this match of the abuse of the said qualities.

First, the match it selfe not grounded in the feare of God, nor vpon due respect, as afore was shewed, can neuer yelde good fruites, but must needes taste of ambition, of all other the most daungerous fruite.

Secondly, the partie her selfe whom he is to match withall, hauyng shewed her selfe once a Competitor of this Crowne, is like to drawe hym from the due consideration of his allegiances by her cunning perswasions wherin she excelleth. To abuse the sayde qualities in attempting the sayde crowne for the thirst of a kingdome, can neuer be quenched, vntill it hath hazarded the vttermost triall.

It may be obiected that by diuers capitulations that mischiefe may be well preuented.

It may be well aunſwered, that ſuch as with ſimple eye weigh her fauorers in reſpecte of religion, his friendes in reſpect of calling, alliance, and popular familiaritie, and therewith the egging of foraine practiſes, maye well ſee no bond ſufficient to bridle ſo incorrigible an humor as ambition is.

Theſe thinges well wayed with the conſideration of this preſent ſtate, how litle aweraigneth commonly, through the lenitie of our Soueraigne, in the hartes of the ſubiectes, whereby they may the more eaſilye be ſeduced by practiſes, be drawen from the conſideration of their dutie, it muſt needes appeare that the home match carieth in it ſelfe moſt euident daunger.

I leaue to Lawyers to define of what quantie this preſumptiõ is, for a ſubiect to ſeeke to match with a Competor of this Crowne, without making his Soueraigne firſt priuie thereof.

A compariſon betwene the home match and the foreine.

HAuing ſhewed the daũger of this home match let vs now conſider with the forein match, & ſee whilke of them yeldeth moſt daunger.

If ſhe marry a foreine Prince, her partie here within the Realme will not bee great, for hardly

hardlye is an Englishman brought to like of a Straunger or a forayne gouernour, then must her meanes to annoy vs, consiste in foreine ayde, whilke though it be daungerous, yet doth it not yelde like daunger to the home enemie. For one enemie within a Citie besieged, is more daungerous, then a hundreth abroad.

If she mary a foreine Prince, as for example with Fraunce, then will Spaine be ielous, for it wer contrary to the Spanish policie to see Fraūce and England united vnder one gouernor. And therefore England might looke for any Spanishe aide, to keepe Fraunce from this purpose.

But if she mary at home. Whereby the ielosie of these two Princes may be taken away, then they both in respect of that league wherein she is ioyned with them, and the desire they haue to disquiet this estate, will ioyne together in ayding of her. And so besides her home helpe, she should lacke no foreine ayde. By this short comparison, euidentlye you maye see the home matche more daungerous, then the foreine, as well in respect of the continuance of Religion, as of the safetie of our Soueraigne.

God be thanked that hath so prouided for the continuance of our Religion, as he hath geuen vs a Prince that fauoureth Religion, & that we nede not seeke no further stay at her handes, who is enemie to Religion.

God

God also be thanked, that hath so prouided for her Maiesties safetie, as she hath no neede of this new found remedie.

Touching the other respect of this home match, which is the uniting of England and Scotland, if we looke well vpō the uniters with a single eye, that leaueth the continuance of Gods glory, and the safetie of our Soueraigne, and the quietnes of this state, wee shall see more profite in diuision, then in vnion.

Notwithstandyng, it hath pleased God in this behalfe so fauourablye to deale wyth our Queeene, as he hath raysed up in Scotlande a Gouernour during the noneage of the yong king, so faithfullye inclining to her Maiestie, as of no subiecte in this Realme shee maye dispose more of them, then of him: Whereby during his Gouernment she may assure her selfe of most perfect vnion. God graunt that she may make that accompt of him, that he deserueth.

Thus ye see the Queene in safetie, the two Realmes vnited, and this remedy nedeles.

God graunt her Maiestie maye seeke the aduauncement of Gods glory in simple sincerittie, execute her lawes with conuenient seueritie, and then no doubt of it, he will blesse her with long and assured safetie.

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